

1. Record Nr.	UNINA9910814843103321
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Titolo	Spirit Matters : Occult Beliefs, Alternative Religions, and the Crisis of Faith in Victorian Britain // J. Jeffrey Franklin
Pubbl/distr/stampa	Ithaca, NY : , : Cornell University Press, , [2018] ©2018
ISBN	1-5017-1546-1
Edizione	[1st ed.]
Descrizione fisica	1 online resource (264 pages) : illustrations
Disciplina	823.91209034
Soggetti	Religion and culture - Great Britain - History - 19th century Spiritualism - Great Britain - History - 19th century Occultism - Great Britain - History - 19th century Spiritualism in literature Occultism in literature English prose literature - 19th century - History and criticism Great Britain Religion 19th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Frontmatter -- Contents -- Preface -- Acknowledgments -- 1 Orthodox Christianity, Scientific Materialism, and Alternative Religions -- Part I: Challenges to Christianity and the Orthodox/ Heterodox Boundary -- 2 The Evolution of Occult Spirituality in Victorian England and the Representative Case of Edward Bulwer-Lytton -- 3 Anthony Trollope's Religion -- 4 The Influences of Buddhism and Comparative Religion on Matthew Arnold's Theology -- Part II: The Interpenetration of Christianity and Buddhism -- 5 Interpenetration of Religion and National Politics in Great Britain and Sri Lanka -- 6 Identity, Genre, and Religion in Anna Leonowens's The English Governess at the Siamese Court -- Part III: The Turn to Occultism -- 7 Ancient Egyptian Religion in Late Victorian England -- 8 The Economics of Immortality -- Part IV: The Origins of Alternative Religion in Victorian Britain -- Conclusion From Victorian Occultism to New Age Spiritualities -- Notes -- Bibliography -- Index
Sommario/riassunto	Spirit Matters explores the heterodox and unorthodox religions and

spiritualities that arose in Victorian Britain as a result of the faltering of Christian faith in the face of modernity, the rise of the truth-telling authority of science, and the first full exposure of the West to non-Christian religions. J. Jeffrey Franklin investigates the diversity of ways that spiritual seekers struggled to maintain faith or to create new faiths by reconciling elements of the Judeo-Christian heritage with Spiritualism, Buddhism, occultism, and scientific naturalism. *Spirit Matters* covers a range of scenarios from the Victorian hearth and the state-Church altar to the frontiers of empire in Buddhist countries and Egyptian crypts. Franklin reveals how this diversity of elements provided the materials for the formation of new hybrid religions and the emergence in the 20th century of New Age spiritualities. Franklin investigates a broad spectrum of experiences through a series of representative case studies that together trace the development of unorthodox religious and spiritual discourses. The ideas and events discussed by Franklin through these case studies were considered outside the domain of orthodox religion yet still religious or spiritual rather than atheistic or materialistic. Among the works-obscure and canonical-he analyzes are Edward Bulwer-Lytton's *Zanoni* and *A Strange Story*; *Forest Life in Ceylon*, by William Knighton; Anthony Trollope's *The Vicar of Bullhampton*; Anna Leonowens's *The English Governess at the Siamese Court*; *Literature and Dogma*, by Matthew Arnold; and Bram Stoker's *Dracula*.
